2: Schaden--81 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/69 cont./

828 856 pass over the mouth of the latter a wooden ear /Port. orelha de pace/ (yrupé), so that it does not become foul-mouthed and does not become accustomed to talking coarsely. /70/ They also 856 "educate" the female children from the first days on by passing • 82 over their hands the front paw of a cutia /a kind of agouti/ killed in hunting; it is so that the child may learn to pick up well sweet potatoes, cará and other products of the earth. Another practice of the same Ñandéva, to which the adults submit as well: a gaturamo (guyrãtã ñeẽ), a bird that imitates the call of others, is killed, the body pulverized and mixed with tobacco powder /Port. pó de fuma/, which is chewed in order to learn the language of the whites with greater facility. It is a treatment similar to that of the Kayová, who attach great importance to a good voice for singing; this consists of gargling for many days with a "remedy" from the bark of a tree that I can not identify. Among the Kayová, a boy perhaps eight years old had a little leather bag of wasps (kávy) around his neck, in order to become smart (kyréỹvadjá). Kyréỹ mombyrý ohó, "one who is smart goes far," the child explained to me.

869 The Ñandéva told me that prayers are not taught to the children, for, being individual, they are sent directly by the deities. From the most tender childhood on every Ñandéva participates in the family ceremonies and those of the whole community, thus learning without any effort everything that is part of the group patrimony; at the same time he waits to be sent his own prayer, which he will receive in a dream. The same is said among the Mbüá, where everyone knows the prayers of all his companions by dint of always hearing them; they are used as lullabies, and little children two years of age already sing them softly to themselves. Later they will have their revelations too. Thus the air of 869 contempt with which Miguel, Mbüá flanderú, told me: "We do 828 not need money, nor any school, for God says so. A child does [115] not need school, because knowledge comes from God." This

/92 cont./

881 262 753 would cause the girl to have weak eyesight. The oldest Ñandéva woman of Bananal told me that she owed the possession of still good teeth to the fact of having finished the resguardo without salt. At Araribá, too, they told me that the menstruating girl should [263] avoid salt, in order not to lose her teeth early. The Mbüá believe that the girl would become very thin if she ate salted foods.

881 • 82 In the opinion of the Ñandéva and Kayová the greatest danger that hangs over the menstruating girl is that of the odjépotá. "The one who gives the odjépotá /93/ to the girl," an Indian from Araribá told me, is the karuguá or Arco da Velha /rainbow/, which to her "appears as a person in order to make her lose her senses: then she becomes pale, pale, until she dies." Another informant at Dourados told me that the girl should not look at any boy, in order not to be the victim of enchantment, nor at the countryside, for she would be enchanted by the animals, who would become stirred up because of her. Among the Ñandéva of Pôrto Lindo I heard the explanation that the seclusion itself is done in order to prevent the odjépotá on the part of the animals, particularly the jaguar, deer, and anta.

[M2] The Mbüá do not allow the girl to walk in the forest, in order not to be the victim of snakes or the yvyrádjá (spirit of the trees"), they do not let her cross a river, so as not to be caught by the ýdjá ("spirit of the waters), or touch some stone, because of the itádjá (spirit of the stone"). I have the impression that the [184] animism expressed in these beliefs is a peculiarity of the Mbüá, for I have not encountered it in any of the other subgroups of the [171] tribe. It seems to approximate, however, the beliefs recorded among the Tenetehára of northern Brazil (2).

2. /From p. 98 of the original source./
Wagley and Galvão, 1949, passim.

881 882 178 During the intermediate weeks between the first and second menses, the girl stays at home or in the immediate vicinity, but without the rigor of the observances that gave strength during the days of the crisis. The Ñandéva say that in olden times the girl "let herself be kept in" the whole month, until the end of the second menstruation, but nowadays it is no longer so, "because of the national girls."

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4



bird, no more than 6 or 8 inches long. He has a ringing cry for all the world like a sharp hammer blow on a piece of steel pipe, followed by sounds incredibly like a large file being applied to the same material.[82] The emu and a number of smaller field birds are common. Snakes, lizards, and frogs abound. Alligators are to be found along the larger water courses. Fish of large size are encountered only where the streams broaden out into rivers and are relatively scarce in much of the southern Mato Grosso Cayuá region. One should not forget to mention the insects. They include, besides a large-sized component of the mosquito and fly-like biting insects, fleas, foot-burrowers (*bicho de pé*), *carrapatos*, a clinging, bloodsucking bug, and numerous other representatives of the phylum Arthropoda, not by any means restricted to this part of Brazil.

It would not be in contrast to our knowledge of other primitive peoples to point out that the Cayuá know their physical environment in great and minute detail, its flora, its fauna, its weather, its water courses and topography. An indirect testimony of the extent of Cayuá nature lore is the enormous contribution of the Tupi-Guarani languages to the general Brazilian vocabulary, not only of place names, but also of the vulgar names of Brazilian plants and animals. The Cayuá have apparently lost little or none of their store of this knowledge since aboriginal times.

[82] This relatively lengthy note on the *araponga* does not reflect his importance to the Cayuá nearly so much as the amazement of the writer.